

Dialectics – a Introduction to Dialectics in Steps

By Shomit Sirohi

I. First the motifs

Dialectic of the abstract and concrete, which then is the process of the same becoming a dialectical step by step process of in fact covering the same story again and again, as in fact a ladder which is a idealist ladder but is then also steps on the ladder, which can have also the motif of steps, and method, which though becomes about theory and praxis as a unity. Theory and praxis then is another set within the first set and develops into a part and whole totalization which then is also in the ladder and becomes finally also Universal, particular and singular which is finally another step within that totalization, all of which together becomes the process method and exposition of a system which is complex because it has these motifs, alongside its theme and variation as a motif, which is finally also form and content, which is the process of a formal level and content level as well perhaps which all together is like climbing steps.

II. The Dialectical Process in another rendition – the System, Method, Process and Exposition – is it also then with contingencies, or aleatory movements and tendencies – is this then a Spinozism against Hegel, or is it still Hegelian or Sirohian

In fact the dialectic is meant to be Spinozan to Marx which then is also Marxist, but finally also Hegelian and that is because it is totalizing this process – even science then is developed in the format of the basic thesis – science is perfection, dialectics is its divine clarification, and develops in life though, and daily life in fact.

III. Negation of Negation, Spurious or True Infinity

The process of dialectics then is not a process in most people – Adorno is the only dialectician who begins with a step, negates the step in a non-identical and negates it again preserving the unity of the step and its negation but freeing it at times to a miracle of an Event – which then is the true critique of spurious infinity as in fact true infinity which is the work of a dialectician to judge what is true and what is spurious which is again back to philosophy and Hegelian idealism, or dialectics of a critical power as Benjamin argues – that criticizability will then be free and creative – but with that moment of negativity he so loves and goes on and on about into spurious infinity because he does not criticize it this way.

The standard Adornoesque dialectic then is to begin with the step, negate it and fall into spurious despair, without negating it again in fact for the Event – why then not see I argue events in everything – utopian changing of valences at all points – like a comedy or in fact a tragic comedy – that life is that jazz and blues attitude called also the true perception of science – that in fact it is dialectical that science called life as well – it means the practice of criticizable must then be made to work.

IV. Absolute then, Absolute

I mean if we commence with the step – method and motif in a ladder which is taken, and then its critique with a Spinozan eye and finally its negation of negation as in fact the return to the first process – what then is left – the Absolute – that life is spurious infinity is checked by the true infinity criticizability which then is turning Absolute – like watching films – Adorno argues it is boring, placid and negative and that then is its

criticism and illuminates it more – Sirohi adds a lot to this – why not call it German Idealism as well – why not be optimisitic.